



Beyond Classroom Learning: Institutionalizing Mental Revolution Values in Indonesian State Islamic Senior High Schools

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Abstract

State Islamic Senior High Schools (Madrasah Aliyah Negeri/MAN) play a strategic role in strengthening students' character and ethical development in Indonesia. This study investigates the strategies used to internalize mental revolution values in learning at four MAN in Indonesia: MAN 3 Jakarta, MAN 1 Kulon Progo Yogyakarta, MAN 1 Banda Aceh, and MAN 4 Aceh Besar. Employing a qualitative approach within a postpositivist paradigm, data were collected through in-depth interviews, participant observation, and documentation involving four principals and twenty teachers. Data were analyzed using the interactive model of Miles and Huberman, including data reduction, coding, data display, and interpretation. The findings reveal six interrelated strategies for implementing mental revolution values: integrating values into classroom learning, developing a conducive madrasah culture, applying student-centered learning, using cooperative learning models, strengthening teacher exemplarity, and organizing self-development activities. The implementation focused on three core values – integrity, work ethic, and mutual cooperation – which contributed to strengthening students' discipline, responsibility, creativity, optimism, and social solidarity. This study offers a multidimensional framework for institutionalizing national values within Islamic education and provides a relevant model for global discussions on value-based education and moral citizenship.

A. Introduction

Across many societies, concerns over declining integrity, ethical misconduct, social intolerance, corruption, and weakening public trust have become increasingly prominent challenges in the twenty-first century (Saiful et al., 2018; Tabrani ZA et al., 2024; Ramli et al., 2024). Educational institutions are now confronted not only with the responsibility of developing academic competence but also with the growing demand to address moral crises and strengthen character formation among younger generations (Fanani et al., 2022; Miftahuddin et al., 2024). The persistence of unethical behavior, civic disengagement, and various forms of social and moral degradation has intensified global concerns regarding the capacity of educational systems to cultivate responsible and ethically grounded citizens (Muhammad et al., 2020; Ramli et al., 2024). Within this context, mental revolution has emerged as one of the Indonesian government's strategic agendas for strengthening national character, ethics, and social integrity through the transformation of values, attitudes, and collective consciousness.

The discourse on mental revolution has therefore become increasingly relevant because it emphasizes the transformation of values, attitudes, and collective consciousness to develop ethical and socially responsible individuals (Ramli et al., 2024). The Indonesian government institutionalized this agenda through Presidential Instruction Number 12 of 2016 concerning the National Movement for Mental Revolution (*Gerakan Nasional Revolusi Mental/GNRM*), which aimed to transform paradigms, mindsets, and behaviors to strengthen national development and global competitiveness (Darto, 2015; Sofiani et al., 2025).

The mental revolution agenda was integrated into the Nawa Cita development framework during President Joko Widodo's administration as part of efforts to establish clean governance and strengthen public integrity (Muhammad et al., 2020). However, despite its strategic position in national policy, the implementation of the mental revolution in Indonesia continues to face substantial challenges. Corruption, abuse of power, declining ethics, and weak integrity among public officials remain persistent problems within Indonesian society (Rahman, 2022; Yusuf et al., 2024). Data from Transparency International Indonesia showed that Indonesia's Corruption Perception Index declined to 37/100 in 2020, placing the country at rank 102 out of 180 countries surveyed. Corruption cases involving regional leaders and public officials also continue to occur (Kumparannews, 2019; Rahman et al., 2018). These conditions indicate that the expected transformation of mentality and ethics has not yet been fully achieved.

The crisis of morality is also increasingly visible among younger generations, particularly students. The rapid development of digital technology and unrestricted social media access have significantly influenced students' attitudes and moral orientations (Tabrani ZA et al., 2024; Mursalin & Al Madzali, 2024). Several studies reported that students increasingly demonstrate behavioral problems such as disrespect toward teachers, indiscipline, bullying, and resistance to moral guidance (Noviani et al., 2024). These conditions become more concerning when combined with increasing cases of violence, juvenile delinquency, and drug abuse among adolescents. Research conducted by the National Narcotics Agency (BNN) and LIPI revealed that drug abuse prevalence among Indonesian students remains relatively high, especially among senior high school students (Marliani, 2020; Novafianto & Andriyadi, 2024). Such phenomena indicate the weakening of ethical awareness and character formation among students.

These conditions suggest that the educational system has not fully succeeded in balancing cognitive achievement with moral and character development. Educational practices frequently emphasize academic performance while paying less attention to ethical formation, integrity, and social responsibility (Fanani et al., 2022; Wasehudin et al., 2024). As a result, many graduates possess limited critical and creative capacities needed to address contemporary social challenges (Junaidi, 2018). Globally, this condition reflects broader concerns regarding ethical crises and moral decline within modern educational systems, where schools are increasingly expected to function not only as centers of knowledge transmission but also as institutions for developing responsible and ethical citizens.

Within this context, Islamic educational institutions, particularly *Madrasah Aliyah* (MA), occupy a strategic position in strengthening students' mentality, morality, and character. *Madrasahs* are not merely institutions for transferring religious and academic knowledge, but also institutions responsible for cultivating ethics, discipline, integrity, and social solidarity among students. Previous studies highlighted the important role of Islamic educational institutions in strengthening character education through religious culture, exemplary approaches, and value-based educational practices (Miftahuddin et al., 2024; Jannah, 2023). Other studies emphasized that supportive school culture, teacher professionalism, and student-centered learning approaches are important for strengthening moral and character development in Islamic education (Abdullah, 2019; Susanto et al., 2023). Therefore, the implementation of mental revolution values within *madrasah* education becomes highly relevant because it aligns with the broader mission of Islamic education in shaping morally responsible and socially committed individuals.

Several previous studies have discussed mental revolution and character education within Indonesian educational contexts. Existing research has examined anti-corruption education, civic education, teacher professionalism, character strengthening, and the implementation of mental revolution primarily at conceptual and policy levels (Rahman, 2022; Saifullah et al., 2020; Sutardi et al., 2018; Busni et al., 2021). Other studies have explored the relationship between character education and mental revolution in educational institutions (Muhammad et al., 2020; Walidin et al., 2023). Despite these contributions, limited attention has been given to how mental revolution values are translated into everyday educational practices within Islamic secondary education. In particular, little is known about how values such as integrity, work ethic, and mutual cooperation are internalized through the interaction of learning strategies, school culture, teacher exemplarity, cooperative learning, and student development programs in *madrrasah* settings.

Addressing this gap, the present study investigates mental revolution not merely as a policy agenda or normative discourse, but as an educational process enacted through interconnected pedagogical, cultural, and experiential mechanisms. The novelty of this study lies in its examination of how mental revolution values are institutionalized simultaneously through classroom learning, school culture, teacher exemplarity, cooperative learning, and self-development activities within State Islamic Senior High Schools. By doing so, the study contributes to the literature on character education and Islamic education by providing an empirically grounded explanation of how value-based education is operationalized and sustained within Islamic schooling.

This study aims to investigate the strategies and implementation of mental revolution values in learning at State Islamic Senior High Schools (MAN) in Indonesia. Specifically, it examines how mental revolution values are integrated into learning processes, school culture, pedagogical practices, teacher approaches, and self-development activities, as well as their implications for strengthening students' integrity, discipline, responsibility, cooperation, and positive mentality.

B. Method

This study employed a qualitative research approach grounded in the postpositivist paradigm to examine the internalization of mental revolution values within the educational practices of State Islamic Senior High Schools (*Madrrasah Aliyah Negeri/*

MAN) in Indonesia. A qualitative approach was considered appropriate because this study focused on understanding meanings, educational practices, social interactions, and institutional strategies related to the implementation of mental revolution values in natural educational settings rather than measuring variables statistically (Creswell, 2003; Sugiyono, 2024; Weyant, 2022). The study particularly explored how values such as integrity, work ethic, and mutual cooperation were integrated into learning processes, school culture, pedagogical practices, and self-development activities within *madrasah* education.

The research was conducted at four MAN in Indonesia, namely MAN 3 Jakarta, MAN 1 Kulon Progo Yogyakarta, MAN 1 Banda Aceh, and MAN 4 Aceh Besar. These locations were selected purposively because preliminary observations indicated that the schools had implemented various educational programs related to character strengthening and mental revolution values. In addition, the selected *madrasahs* represented different socio-cultural and educational contexts, enabling a broader understanding of how mental revolution values were operationalized within Islamic educational institutions.

Research participants consisted of four principals and twenty teachers selected purposively based on their direct involvement in learning processes, school management, student development programs, and the implementation of mental revolution values at the institutional level. The participants were considered capable of providing relevant and in-depth information regarding pedagogical strategies, school culture, cooperative learning practices, teacher exemplarity, and self-development programs implemented in the *madrasahs*.

Data were collected through in-depth interviews, participant observation, and documentation. Interviews were conducted with principals and teachers to explore their perspectives and experiences regarding the implementation of mental revolution values in learning activities and educational programs. Observation was conducted to examine the internalization of mental revolution values within classroom interactions, student activities, school culture, and extracurricular programs. Meanwhile, documentation techniques were used to analyze institutional documents, lesson plans, school regulations, posters, and educational programs related to the implementation of mental revolution values within the *madrasahs*.

Data analysis followed the interactive model developed by Miles and Huberman (1994), consisting of data organization, data reduction, coding, data display, and interpretation. All data obtained from interviews, observations, and documentation were

systematically organized and reduced to identify relevant themes and patterns related to the implementation of mental revolution values. Coding was conducted to classify data into thematic categories such as integrity, work ethic, cooperative learning, school culture, teacher exemplarity, and student development activities. The analyzed data were then interpreted comprehensively to explain how mental revolution values were internalized within *madrrasah* educational practices.

To ensure the trustworthiness of the findings, this study applied source triangulation, technique triangulation, and prolonged engagement during data collection. The consistency of findings obtained from interviews, observations, and documentation was continuously compared to strengthening data credibility. Furthermore, this study followed research ethics principles by obtaining permission from each *madrrasah* and ensuring that all participants voluntarily participated in the research, with confidentiality and anonymity maintained throughout the study process.

C. Results and Discussion

This section presents the findings and discussion of the study regarding the implementation of mental revolution values at State Islamic Senior High Schools (MAN) in Indonesia. The findings are organized based on the main themes emerging from interviews, observations, and documentation, particularly concerning the integration of mental revolution values into learning processes, school culture, pedagogical practices, teacher exemplarity, cooperative learning, and self-development activities. Furthermore, the discussion elaborates on how these educational practices contribute to strengthening students' integrity, work ethic, responsibility, cooperation, and positive mentality within the context of Islamic education.

1. Results

The findings of this study demonstrate that the implementation of mental revolution values at State Islamic Senior High Schools (MAN) in Indonesia was carried out through the integration of values into classroom learning, school culture, pedagogical practices, cooperative learning activities, teacher exemplarity, and student self-development programs. Based on interviews, observations, and documentation conducted at MAN 3 Jakarta, MAN 1 Kulon Progo Yogyakarta, MAN 1 Banda Aceh, and MAN 4 Aceh Besar, the implementation of mental revolution values primarily focused on strengthening integrity, work ethic, discipline, responsibility, cooperation, and social solidarity among students.



Documentation data showed that the implementation of mental revolution values in the *madrasahs* referred to the Strategic Plan of the Ministry of Religious Affairs of the Republic of Indonesia 2020–2024, which emphasizes character strengthening and mental revolution within Islamic educational institutions. The findings indicated that mental revolution values were not taught through a separate subject; instead, they were integrated into classroom learning, school regulations, extracurricular activities, and daily educational practices within the *madrasah* environment.

Interview data with principals revealed that the implementation of mental revolution values had become part of the institutional educational strategy in the *madrasahs*. The principals emphasized that the strengthening of integrity, discipline, responsibility, and cooperation was continuously integrated into educational activities.

“Mental revolution values are not implemented through a specific subject, but are integrated into all educational activities within the madrasah. Teachers are encouraged to integrate integrity, discipline, responsibility, and cooperation into classroom learning and students’ daily interactions.” (Interview with Principal of MAN 3 Jakarta, 2024)

Similarly, the principal of MAN 1 Kulon Progo Yogyakarta, explained:

“The madrasah continuously encourages students to strengthen positive mentality through learning activities, religious programs, extracurricular activities, and school culture. These values are integrated into the educational process rather than taught theoretically.” (Interview with Principal of MAN 1 Kulon Progo Yogyakarta, 2024)

The principal of MAN 1 Banda Aceh also stated:

“The implementation of mental revolution values in the madrasah focuses on strengthening students’ integrity, discipline, honesty, and cooperation. These values are developed through school regulations, learning activities, and teacher exemplarity.” (Interview with Principal of MAN 1 Banda Aceh, 2024)

Another principal from MAN 4 Aceh Besar explained:

“Madrasah culture becomes an important medium for implementing mental revolution values because students interact continuously within the school environment. Therefore, the school attempts to create disciplined and positive educational practices.” (Interview with Principal of MAN 4 Aceh Besar, 2024)

Observation data showed that the four *madrasahs* implemented various institutional practices aimed at strengthening discipline and responsibility among students. The schools conducted routine morning assemblies, collective prayers, classroom cleaning schedules, and religious recitation activities. School environments also displayed

posters, slogans, and institutional messages encouraging honesty, discipline, integrity, and mutual cooperation.

Table 1 presents several forms of school culture identified during the observation process.

Table 1. School Culture Practices

No.	Observed School Culture Activities	Description of Findings
1.	Morning assemblies	Students attended routine assemblies emphasizing discipline and responsibility
2.	Collective prayers	Students participated in congregational prayers before and after learning activities
3.	Classroom cleaning schedules	Students carried out collective classroom cleaning activities regularly
4.	Religious recitation programs	Routine Qur'anic recitation and Islamic spirituality activities were conducted
5.	School slogans and posters	Posters related to integrity, discipline, honesty, and cooperation were displayed in school environments
6.	Student disciplinary monitoring	Teachers supervised punctuality, uniforms, and classroom discipline

The findings further revealed that teachers implemented student-centered learning approaches to strengthen mental revolution values during classroom learning. Interview data indicated that teachers encouraged students to actively participate in discussions, collaborative assignments, presentations, and peer-learning activities. A teacher at MAN 3 Jakarta explained:

"Student-centered learning makes students more active and responsible during classroom activities. Through discussions and collaborative tasks, students learn discipline, responsibility, and cooperation." (Interview with Teacher of MAN 3 Jakarta, 2024)

Similarly, a teacher at MAN 1 Kulon Progo, Yogyakarta, stated:

Teachers attempt to create learning activities that encourage students to express opinions, discuss problems collaboratively, and complete assignments together. These activities help strengthen students' confidence and social responsibility." (Interview with Teacher of MAN 1 Kulon Progo Yogyakarta, 2024)

Another teacher from MAN 1 Banda Aceh explained:

"Students are encouraged to become active participants in learning activities rather than passive listeners. Teachers guide students to work collaboratively and respect others' opinions during classroom discussions." (Interview with Teacher of MAN 1 Banda Aceh, 2024)

Classroom observations supported these findings. During the observation process, students were frequently organized into small discussion groups and collaborative learning teams. Students actively participated in group discussions, classroom presentations, and problem-solving activities. Teachers generally acted as facilitators who guided classroom interaction while students were encouraged to engage actively in learning activities.

The findings also indicated that teachers employed several cooperative learning models to strengthen students' social interaction and cooperation. These learning models included Jigsaw, Student Teams Achievement Division (STAD), and Contextual Teaching and Learning (CTL). A teacher at MAN 4 Aceh Besar explained:

"Cooperative learning activities help students learn how to communicate, cooperate, and solve problems collectively. Students become more active during learning activities." (Interview with Teacher of MAN 4 Aceh Besar, 2024).

Another teacher at MAN 1 Banda Aceh stated:

"The Jigsaw and STAD models are frequently implemented because they encourage students to work together and share responsibilities within their groups." (Interview with Teacher of MAN 1 Banda Aceh, 2024).

Observation data demonstrated that students showed active engagement during cooperative learning activities. Students were observed discussing assignments collectively, dividing group responsibilities, helping peers during learning activities, and presenting collaborative work results in front of the classroom. Table 2 presents several cooperative learning practices identified during classroom observations.

Table 2. Cooperative learning activities

No.	Cooperative Learning Activities	Observation Findings
1.	Group discussion	Students actively exchanged ideas and completed assignments collaboratively
2.	Jigsaw learning	Students shared learning materials within groups and explained topics to peers
3.	STAD implementation	Students worked collectively to complete learning tasks and group evaluations
4.	Classroom presentations	Students presented collaborative assignments and responded to peer questions
5.	Peer-learning activities	Students assisted classmates during learning activities

Another important finding concerned the role of teacher exemplarity in implementing mental revolution values. Interview data indicated that teachers were

expected to become role models for students through their attitudes, discipline, communication styles, and daily behavior within the school environment. The principal of MAN 4 Aceh Besar explained:

"Teachers must become examples for students because students observe teachers' behavior every day. Discipline, punctuality, honesty, and responsibility should first be demonstrated by teachers." (Interview with Principal of MAN 4 Aceh Besar, 2024)

Similarly, a teacher at MAN 1 Banda Aceh stated:

"Students respond more positively to examples than verbal instructions. Therefore, teachers try to demonstrate respectful communication, discipline, and responsibility during daily school activities." (Interview with Teacher of MAN 1 Banda Aceh, 2024)

Observation findings showed that most teachers consistently demonstrated disciplined behavior during learning activities, including punctuality, classroom management, and respectful communication with students. Teachers were also observed supervising students' discipline during assemblies, classroom activities, and extracurricular programs.

In addition to classroom learning, the implementation of mental revolution values was also carried out through self-development activities and extracurricular programs. Documentation and observation data showed that the *madrasahs* organized various student development activities such as scouting programs, counseling guidance, Islamic spirituality activities, arts programs, Youth Red Cross activities, student organizations (OSIS), and religious recitation programs. A teacher at MAN 3 Jakarta explained:

"Extracurricular activities help students strengthen leadership, discipline, cooperation, and responsibility outside classroom learning." (Interview with Teacher of MAN 3 Jakarta, 2024).

Likewise, a teacher at MAN 1 Kulon Progo, Yogyakarta, stated:

"Through scouting and student organization activities, students learn cooperation, discipline, communication, and leadership skills." (Interview with Teacher of MAN 1 Kulon Progo Yogyakarta, 2024).

Observation data indicated that students actively participated in extracurricular activities organized by the *madrasahs*. Students were observed engaging in scouting activities, religious recitations, collective social activities, leadership programs, and collaborative student events. Table 3 presents several self-development and extracurricular activities identified during field observations.

Table 3. Student Self-Development Activities

No.	Self-Development Activities	Findings
1.	Scouting activities	Students practiced leadership, discipline, and teamwork
2.	Student organization (OSIS)	Students participated in leadership and organizational programs
3.	Religious recitation	Students attended routine Qur'anic and Islamic spirituality activities
4.	Counseling guidance	Guidance activities supported students' behavioral development
5.	Arts and social programs	Students participated in collaborative and social interaction activities

Overall, the findings demonstrated that the implementation of mental revolution values at State Islamic Senior High Schools (MAN) in Indonesia focused primarily on strengthening integrity, work ethic, and mutual cooperation (gotong royong). These values were integrated into classroom learning, school culture, cooperative learning activities, teacher exemplarity, and student development programs. Based on interviews, observations, and documentation, the implementation of these values contributed to strengthening students' discipline, responsibility, cooperation, solidarity, participation, and positive attitudes within the *madrasah* environment.

2. Discussion

Character formation in the participating madrasahs emerged not from isolated instructional efforts but from the convergence of pedagogical, cultural, and institutional practices that repeatedly exposed students to the same ethical expectations. Integrity, work ethic, and mutual cooperation were embedded not only in classroom activities but also in institutional routines, school culture, teacher behavior, and student development programs. This pattern suggests that value internalization becomes sustainable when students encounter the same ethical principles repeatedly across different educational settings (Ramli et al., 2024; Fanani et al., 2022). Rather than functioning as abstract moral ideals, mental revolution values became part of students' everyday experiences through learning activities, collective rituals, social interaction, and institutional expectations. The significance of this finding lies in its ability to explain how national character agendas can move beyond policy rhetoric and become embedded in the daily practices of educational institutions (Saiful et al., 2018; Muhammad et al., 2020; Ramli et al., 2024).

More importantly, the evidence suggests that the effectiveness of value internalization depends on the creation of an educational ecosystem in which curriculum,

pedagogy, leadership, and institutional culture operate in a mutually reinforcing manner. In the participating madrasahs, students were not merely instructed to be disciplined, responsible, or cooperative; they were placed within environments that required them to practice these values continuously. Routine assemblies, congregational prayers, classroom responsibilities, and disciplinary monitoring created conditions in which ethical behavior was normalized and socially reinforced. This pattern helps explain why character development often produces stronger outcomes when supported by institutional culture rather than relying exclusively on formal classroom instruction. Similar observations have been reported in studies of Islamic educational institutions, which emphasize the role of organizational culture in shaping students' moral dispositions and social behavior (Jannah, 2023; Maarif et al., 2020; Abdullah, 2019; Rahmi, 2014). However, the present study extends this discussion by demonstrating how institutional culture functions not merely as a supporting factor but as a central mechanism through which mental revolution values are translated into habitual practice.

The educational process itself also played a decisive role in strengthening students' character. The integration of mental revolution values into classroom learning indicates that character formation becomes more meaningful when values are experienced through authentic pedagogical activities rather than delivered as separate moral content. Discussions, presentations, collaborative assignments, and reflective learning activities encouraged students to assume responsibility, express opinions, negotiate differences, and participate actively in the learning process. Such experiences enabled students to develop ethical awareness through action rather than through passive reception of normative messages. This finding provides additional evidence that character education is most effective when moral values are embedded within the learning experience itself. Previous studies have highlighted the contribution of active learning approaches to character development and civic engagement (Syabuddin et al., 2020; Saifullah et al., 2020). Nevertheless, the present study demonstrates more specifically how student participation functions as a mechanism through which mental revolution values are internalized within Islamic secondary education.

A similar pattern can be observed in the implementation of cooperative learning. Models such as Jigsaw, STAD, and Contextual Teaching and Learning required students to communicate, share responsibilities, solve problems collectively, and support one another in achieving common objectives. What is particularly noteworthy is that cooperation was not introduced merely as a moral principle but was structurally

embedded within the learning process itself. As a result, students learned mutual responsibility through repeated participation in collaborative activities. Such a condition becomes important because it illustrates how pedagogical design can transform abstract social values into concrete educational experiences. While cooperative learning has long been recognized for its contribution to academic engagement and collaborative skills (Zulkarnain et al., 2025; Fithriani et al., 2024; Sulaiman, 2018), the present study demonstrates its broader relevance as a practical vehicle for operationalizing the principle of gotong royong within contemporary educational settings.

The interaction between cooperative learning practices and students' character development can be understood more clearly through the conceptual relationship presented in Figure 1. The figure summarizes how collaborative learning activities contribute not only to academic participation but also to the formation of social responsibility, solidarity, creativity, and collective accountability among students.

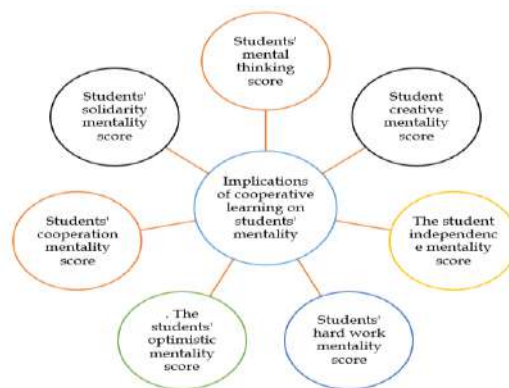


Figure 1. Cooperative learning and students' mental development

Figure 1 illustrates that cooperative learning serves as more than a classroom strategy. The interconnected pathways shown in the figure indicate that collaborative educational experiences create opportunities for students to practice communication, mutual support, shared responsibility, and collective problem-solving. Through repeated engagement in such activities, social values become embedded in everyday learning experiences rather than remaining abstract moral concepts. This finding strengthens the argument that pedagogical design can function as an effective mechanism for translating the principle of gotong royong into observable educational practice.

The role of cooperative learning extends beyond classroom interaction. The observed relationship between collaborative learning practices and students' social

development suggests that educational experiences grounded in cooperation contribute to the formation of solidarity, collective responsibility, creativity, and social sensitivity. This becomes particularly relevant in contemporary societies characterized by increasing individualism, social fragmentation, and the growing influence of digital communication (Von Kutzschenbach & Daub, 2021; Fanani et al., 2022). Under such conditions, educational strategies that cultivate interpersonal engagement and collective responsibility acquire greater significance because they prepare students not only for academic success but also for meaningful participation in society.

Another important aspect emerging from this study concerns the role of teacher exemplarity. Character formation in the participating madrasahs was strongly influenced by teachers' ability to demonstrate integrity, discipline, punctuality, honesty, and respectful communication in their everyday interactions. Students appeared to respond more positively to observable behavior than to verbal instruction alone. This finding highlights an enduring principle of educational practice: values gain credibility when they are embodied by those responsible for teaching them. In this regard, teachers function not only as transmitters of knowledge but also as moral actors whose behavior shapes students' understanding of ethical conduct. Earlier studies have similarly emphasized the importance of exemplary behavior within Islamic educational traditions (Gade & Sulaiman, 2019; Sulaiman et al., 2023). The present findings reinforce these arguments while demonstrating that teacher exemplarity remains highly relevant even within educational environments increasingly influenced by digital culture and external sources of socialization (Iriansyah & Iswadi, 2021).

The influence of these educational efforts extended beyond formal classroom settings, as students were also provided with various opportunities to cultivate leadership, responsibility, cooperation, and social engagement through self-development and extracurricular activities. Scouting programs, student organizations, counselling services, religious activities, and social programs provided opportunities for students to practice leadership, cooperation, responsibility, discipline, and social engagement beyond the formal classroom environment. The significance of these activities lies in their experiential nature. Students were not only exposed to values conceptually but were required to enact them within real social situations involving teamwork, decision-making, and collective responsibility. Such experiences expanded the scope of character education beyond instructional contexts and allowed students to translate moral principles into practical action. This observation supports previous



studies highlighting the contribution of extracurricular activities to holistic student development (Aqib, 2022; Walidin et al., 2023; Syafa'ah et al., 2025).

Among the values emphasized within the mental revolution framework, integrity emerged as the central value connecting various dimensions of character development. Evidence from the participating madrasahs suggests that honesty, responsibility, discipline, and trustworthiness were consistently positioned as the ethical foundation of educational practices. Rather than functioning as an isolated moral attribute, integrity appeared to shape how students understood and enacted other values promoted through learning activities, school culture, and self-development programs. The strategic position of integrity within the broader structure of mental revolution values is illustrated in Figure 2.

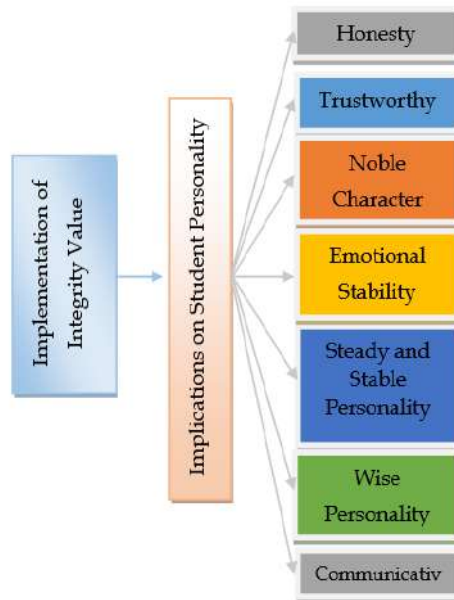


Figure 2. Integrity values and students' personality development

Figure 2 demonstrates that integrity generates effects extending beyond honesty alone. The interconnected relationships shown in the figure suggest that students who develop strong integrity are more likely to demonstrate responsibility, emotional maturity, discipline, effective communication, and social commitment. This pattern indicates that strengthening integrity may produce wider developmental outcomes because it provides the ethical foundation upon which other character attributes are constructed. From an educational perspective, integrity therefore functions not only as an intended outcome of

character education but also as a catalytic value that supports the development of broader personal and social competencies. This observation reinforces the argument that efforts to institutionalize mental revolution values should prioritize integrity as a foundational dimension of long-term character formation (Tabrani ZA et al., 2024).

Taken together, these findings suggest that the success of mental revolution initiatives cannot be explained by a single educational intervention. Rather, it emerges from the interaction of pedagogical experiences, institutional routines, social relationships, and cultural reinforcement mechanisms that collectively shape students' ethical dispositions. This integrated pattern provides a foundation for rethinking mental revolution not merely as a policy agenda but as an educational process embedded within everyday institutional life.

The broader contribution of this study lies in its ability to move the discussion of mental revolution beyond conceptual and policy-oriented narratives. Previous discussions have frequently positioned mental revolution as a national agenda, ideological framework, or normative educational objective (Muhammad et al., 2020; Busni et al., 2021; Maulana et al., 2026). The present study demonstrates how these values become institutionalized through the interaction of pedagogical, cultural, organizational, and experiential mechanisms operating within educational institutions. Consequently, mental revolution may be understood not merely as a policy discourse but as an integrated model of character formation that links curriculum, learning processes, institutional culture, leadership, and student participation. This perspective contributes to the growing body of scholarship on Islamic education and character development by offering an empirically grounded explanation of how value-based education is operationalized in practice.

The educational patterns observed in this study highlight several considerations for strengthening character formation within contemporary madrasah education. Sustainable character education cannot depend solely on curriculum documents or isolated classroom initiatives (Tabrani ZA et al., 2024). Instead, it requires coordinated institutional commitment involving school leadership, teachers, students, families, and the broader educational environment. Educational policies seeking to strengthen integrity, responsibility, and social solidarity should therefore focus on creating educational ecosystems in which values are consistently reinforced across multiple dimensions of school life. Such an approach may provide a more effective pathway for strengthening character development than interventions that focus exclusively on cognitive learning outcomes.



The challenges addressed through the internalization of mental revolution values reflect concerns that are increasingly shared by educational institutions worldwide. Educational systems worldwide continue to face challenges associated with ethical decline, weakening civic engagement, social polarization, and the rapid transformation of social relations brought about by technological change (Von Kutzschenbach & Daub, 2021; Wasehudin et al., 2024). The experience of Indonesian madrasahs demonstrates that character formation can be strengthened through the integration of cultural values, religious traditions, pedagogical innovation, and institutional commitment. While the specific context of mental revolution is rooted in Indonesia, the underlying principle – that values become meaningful when embedded within educational ecosystems – offers insights relevant to broader international discussions on character education, moral citizenship, value-based schooling, and the future role of educational institutions in shaping ethically responsible generations.

While the findings provide important insights into the institutionalization of mental revolution values, they should be interpreted within the socio-cultural and institutional contexts in which the study was conducted. The analysis was based on four State Islamic Senior High Schools located in Jakarta, Yogyakarta, and Aceh, representing specific educational environments within Indonesian madrasah education. In addition, the study primarily reflects the perspectives of principals and teachers, while the experiences and perspectives of other stakeholders were beyond the scope of the present investigation. These contextual boundaries should be considered when interpreting the findings and their applicability to other educational settings.

D. Conclusion

This study concludes that the internalization of mental revolution values at State Islamic Senior High Schools (MAN) in Indonesia has been implemented through a comprehensive and systematically integrated educational strategy. The findings show that the strengthening of integrity, work ethic, and mutual cooperation (*gotong royong*) is carried out through six interrelated mechanisms: integrating mental revolution values into classroom learning, developing a conducive *madrasah* culture, implementing student-centered learning, applying cooperative learning models such as Jigsaw, STAD, and CTL, utilizing teacher exemplarity, and strengthening self-development and extracurricular activities. These strategies collectively demonstrate that the implementation of mental

revolution is not limited to policy discourse but has been operationalized as an institutional educational process that shapes students' ethical orientations, discipline, responsibility, creativity, optimism, and social solidarity.

This study contributes to the field of Islamic character education by demonstrating that mental revolution values can be institutionalized through an integrated educational framework that aligns curriculum, pedagogy, school culture, leadership, and student development programs. The findings provide practical implications for *madrasahs* and other educational institutions seeking to strengthen character education through the systematic integration of ethical values into all dimensions of school life. More broadly, the Indonesian experience offers a relevant contribution to international discussions on value-based education and the role of schools in preparing ethically grounded and socially responsible future generations.

Future research is recommended to expand the scope of investigation by involving a larger number of *madrasahs* and other educational institutions in different socio-cultural contexts, as well as incorporating the perspectives of students, parents, and policymakers. Comparative, mixed-method, and longitudinal studies would be particularly valuable for examining the long-term effectiveness and broader applicability of mental revolution programs across diverse educational settings.

Overall, this study demonstrates that the effective internalization of integrity, work ethic, and mutual cooperation enables State Islamic Senior High Schools to function not only as institutions of academic learning but also as transformative environments for cultivating ethical, disciplined, creative, and socially responsible future generations.

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Declaration of Competing Interest

The authors declare that they have no known competing financial or non-financial interests that could have appeared to influence the work reported in this paper.

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